

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialist organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

Social Dependence—W. A. H.	105
La Belle France—W. A. H.	105
Malthusian Facts—T. R. N.	106
Socialism in England—E. T. Craig.	106
Ancient and Modern Genii—W. G. H. Smart.	107
"Ship Ahoy"—J. F. Bray.	107
EDITORIAL PARAGRAPHS.	108
The Grandfather of Darwin—J. H. N.	108
The New Party—W. A. H.	108
The Comstock Laws—F. W. S.	108
Another Phase of the Supreme Affection—C. S. J.	109
An English Novel—C. S. J.	109
Cerebrum Abdominale—R.	109
Labor and Love—W. G. H. S.	110
Correspondence—H. J. S.	110
Cause and Cure of the Hard Times—E. J. R.	110
Our Work—A. M. W.	110
The Stewart Hotel for Women—F. W. S.	110
The Marpingen Miracles.	111
"American Communities".	111
One Thing and Another—A. B.	111

SOCIAL DEPENDENCE.

A certain man in a certain Vermont town, not many years since, waxed wealthy, and, at the same time, waxed proud and independent. He boasted that he was independent of every body; and in process of time his vanity and independence became so oppressive to his neighbors, that they leagued together and resolved to test his independence. One refused to shoe his horse; another refused to grind his grain, etc., etc. These small annoyances were, however, insufficient to humble him. Rather than make any concession he would ride ten miles to have his horse shod, and go a greater distance to mill than his fame had traveled. Finally, his family were taken very sick. He called on his neighbors for assistance, but none would they render until he had made concessions. He returned to his home, determined to maintain his dignity to the last. But the sight of his sick wife and helpless children was too much, even for his independence to stand. He humbled himself, acknowledged his dependence on others, and repented of the foolish course he had taken. His neighbors of course forgave him and received him into their favor; and he became thenceforth a valuable member of society.

The mutual dependence of persons on one another for happiness increases in exact proportion to civilization. The roving savage with his few and simple wants feels very little dependence on his brother savages for comfort; but even he is far enough from being absolutely independent. Though he can obtain and prepare his own food, yet the pleasures of Indian life consist in great part of combined exercises and sports. And as man rises from the savage state, his wants, physical, social, intellectual and spiritual, are multiplied, until one at every turn beholds his dependence on others.

This mutual dependence is as essential to our improvement as to our happiness. The man who should resolve to investigate every thing for himself would forever remain in comparative ignorance; while the man who is best able to take advantage of the discoveries of others will make the greatest progress.

LA BELLE FRANCE.

III.

The present condition of France is one that may well excite the admiration of the world, and command the attention of the students of Social Science. As already shown, notwithstanding the enormous losses incurred by her war with Germany, she is to-day the most prosperous nation in Europe—suffering the least from excessive taxation and the burden of debt, and from the causes which elsewhere, and especially in England and the United States, are arraying the capitalists and laborers against each other in fierce antagonism—suffering the least also from the evils of over-population that threaten to reduce the proudest nations, sooner or later, to the deplorable condition of China and India, where wars, pestilence and famines, and other death-producing checks, keep population within the limits of subsistence. France has indeed more nearly reached a practical solution of the great problem presented by Malthus than any other nation, though her methods may prove, as we have said, objectionable.

Let justice also be done to *la belle France* for the aid she has rendered the cause of Socialism. In practical experiments of a limited character America has taken the precedence; but in an important sense France has still led the world in Socialism. Her first revolution was an attempt at social reorganization on a grand scale; it was even a partial attempt to establish national Communism. Darthé, Antonelle, Bodson, Maréchal, Buonarrotti, Germain, Lepelletier, Drouet, Amar, Vadier, Robert-Lindet, and very many other prominent leaders in the revolution, boldly proclaimed the doctrines of Communism of property. The attempted reorganization of society, with compulsion for its chief means of accomplishment, was of course a stupendous failure. Men can never be forced into improved forms of society; they must grow into them. But though the revolution was

a failure so far as concerns the immediate reorganization of society on a national scale, in other respects it was not a failure. The deepest students of history regard it as essential to the historical development of France. However that may be, it was the birth-time of ideas that are to-day shaking the nations. Many of the doctrines enunciated by the Socialistic Labor Party of the United States as new, were proclaimed by the French Revolutionists of nearly a century ago. Take, for example, that fundamental idea of the new party, that "the resources of life, the means of production, land, etc., shall become the common property of the whole people." Mirabeau expressed it quite as clearly and forcibly when he said: "*From the moment when one has received the fruit of his labor, that upon which he has exercised his industry becomes common to all men.*" We are not discussing the question whether this doctrine is true or false; we simply affirm that it is at least as old as the French revolution of 1789. Other doctrines of the new party are equally old, such as that every citizen should be assured labor as a means of subsistence.

In the revolution of 1830 Socialism again asserted itself. St. Simon had previously developed his system—a system not dissimilar in many particulars to that of our modern political Socialists. He proposed to put all industries into the hands of the government, which should appoint directors who should manage every thing in the interests of the whole people. At the outbreak of the revolution he had many disciples, including men of intelligence and ability. These disciples gained control of a newspaper and began the zealous propagation of the principles of their master, and "awakened men's minds to the grand conception of a new and higher order of society."

In 1848 there was another attempt, under Louis Blanc and other leaders, to make Socialism national in France, which was more moderate and more practical than the first. It more directly sought to improve the conditions of the laboring-classes, and favored the establishment of national workshops. Louis Blanc affirmed that "industry in its present unorganized and competitive state impoverishes and debases the working-classes, and ought to be organized on the principle of community, by which each should contribute according to his capabilities, and receive according to his wants"—a statement of principle that bears a most striking resemblance to the utterances of the Labor Reformers of the present day in our own country.

The second and third revolutions, like the first, failed in the attainment of their grand objects; but they should nevertheless be remembered as notable instances in which a great people sought, on the broadest scale, the reorganization of labor and society, and which at least developed principles that are still "marching on," perhaps to full realization.

And if we direct our attention to the individual systems of Socialism, we see that France has been more fertile than any other country. She has developed St. Simonism, Fourierism, Icarianism, and many other systems, which have leavened other nations, as well as the French people, with Socialistic ideas. "The practical birth of Social Science," says Brisbane, "may be fairly ascribed to the efforts of the St. Simonians. By their labors the idea of the possibility of a new social order was popularized." Another authority ascribes the development of the Socialistic Labor Party of Germany to the St. Simonian philosophy. Fourierism, as a theory, had a grand development in America as well as in France. "The system of Cabet," says the President of the Icarian Community, "had in 1847 hundreds of thousands of disciples. They abounded, not alone in France, but in Switzerland, Spain, Germany, England and even South America."

All these systems, whatever their practical defects, have been of great value in working out one after another, the theoretic phases of Socialism; and this leads us to state what we conceive to be the true law of evolution, namely, *that in Socialistic study and progress,*

theory and practice should alternate. This law is seen in the development of any great invention. First, the need of an invention sets ingenious men thinking, and some crude plan is hit upon. Then a machine is made, and in the trial of it difficulties show themselves. After working on the machine awhile the inventor modifies his plan or perhaps gets a new one; and so on—thinking and experimenting, experimenting and thinking, till a perfect machine is achieved. In Socialism, France has done a great deal of the preliminary thinking. She has had the first general sense of the *need* of new forms of society, and has shown great fertility in *plans*. Perhaps this country has done the most in the line of trying experiments. But France is now proving by her Familistère at Guise that she is capable of good practical work in Socialism. In proportion as she learns to combine theory and practice her Socialistic theories will lose their imaginative and theatrical *phases* and become safe “working plans;” for the practical conditions of Socialistic experiments are, we firmly hold, essential to the final discovery of Socialistic truth.

MALTHUSIAN FACTS.

IV.

If we study the history of barbarous nations we find that almost universally they grew in great part at the expense of weaker neighbors. A sturdy stock arose which could prey on those around it, and spread in the case of Rome to universal dominion. This could readily occur in a continent which was already, as a whole, pressing upon subsistence; in which case all additions of numbers to the conquering race must be made at the price of extermination of others, unless the conquest produced changes in modes of life which would increase the productiveness of the soil; as, for instance, if the conquered races were nomads and were obliged by their misfortune to settle down to a stationary life. Here there might be more than room for both races. But this change does not often occur. Most barbarous nations are at continual warfare. The history of the aborigines of America shows that, as a whole, they pressed upon the limits of subsistence afforded by the soil to their mode of life. But there was a continual fluctuation in numbers of the different tribes according as various circumstances favored one or the other in the struggles for existence.

It will readily be seen that in this state of society the all-important aim of every tribe must be to increase its numbers, especially of its able-bodied men, and this aim becomes a passion which is sometimes elevated to a truly religious fervor of devotion. In our earliest glimpses of society emerging from savagery we find the passion of patriotism fully developed. The Hebrews considered increase of numbers as the highest blessing from God, and they smote Amalek and the Canaanites with a godly satisfaction, unalloyed by pain that others must be exterminated to give them room. The same feeling prevailed among the early Greek states. Much of this national or tribal selfishness has come down to our day. Not long ago many newspapers in this country bewailed the cessation of the Eastern war, because it would stop the heavy foreign demand for our breadstuffs. In general the patriotism of to-day pays little attention to any losses inflicted on other nations by any act of domestic policy.

It is this feeling, fostered through all generations, which raises an almost involuntary protest against any plan for checking the increase of population. For instance, France, by the spread of enlightened prudence among its small proprietors, has been stationary in population for nearly a generation, to its very great advantage in almost every respect except military strength. This defect, however, gives rise to a strong anti-Malthusian feeling in French Socialists. In the time of the first Napoleon, France stood 27,000,000 against 11,000,000 English and about 40,000,000 Continental rivals, leaving out Russia. Not one-half of these ever came into the field at once until after the Russian invasion. These figures account for the ease with which the military genius of Napoleon dominated Europe. It is related that he said that if he were given 800,000 drilled soldiers, Europe would be absolutely at his mercy. Since his time France has increased from 27,000,000 to only 36,000,000, while its former rivals have increased from between 40,000,000 and 50,000,000 to over 100,000,000. This loss of military strength makes the stationary state of the French population seem a great misfortune to cyclopædists who call the figures favorable or unfavorable according to the increase or decrease from year to year. But the enormous wealth of the French nation is undoubtedly due to the prudence which has prompted the raising of small fami-

lies, and if war were done away with there would be absolutely no disadvantage to be seen in the present state of the French population. Indeed, the cyclopædists should reverse their application of the terms “favorable” and “unfavorable.”

As the world has been gradually civilized, the passion of patriotism has widened its scope, passing from the clan to the petty state, and from that to the nation. Nowadays its prevailing form is found in the desires of nationalities for unity and peace. And there is not lacking, even in the fierce jealousies now existing over the Eastern question, an undertone which is constantly growing, of reference to the general good of all Europe and a desire to compel the different nationalities to mutually respect one another's welfare.

The tension of an armed peace is becoming intolerable, and notwithstanding that the historian of the nineteenth century will probably chronicle more wars than in any previous one, yet the evil bears its own remedy. Finance binds together the interests of the whole world with increasing power. The day is probably not far distant when war will become impossible from financial difficulties. Thus, while the patriotism of clan, nation and race is dying out, a higher aim is taking its place, which contemplates the good of the whole world. This must grow more and more, and it will reverse much of the old selfishness of the old patriotism. The hatred of Malthusianism will die out because it will be found that increase of numbers beyond a definite point does a nation no possible good, while it may do immense harm. Science, instead of busying itself with war, will turn to methods of adjusting numbers to subsistence, and the extinction of hereditary vice and crime.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXIX.

RALAHINE—ORGANIZATION OF THE NEW SYSTEM.

“All human interests, combined human endeavors, and social growths in this world have, at a certain stage of their development, required organization; and work, the grandest of human interests, does now require it.”—*Past and Present*.

The character of the people on the estate and in the neighborhood of Ralahine may, in some measure, be estimated by the conditions existing in 1831, at the time of my arrival. It was not easy to convince them of the advantages of united homes and combined social arrangements. The peasantry, although living in extreme wretchedness, from their irregular employment and small earnings, were strongly attached to their old customs and isolated, miserable cabins, with their apparent freedom. But their poverty and necessitous circumstances still rendered them the slaves of ignorance, vicious habits and inveterate prejudices.

The advantages of dwelling in comfortable, well-built houses were pointed out; the convenience and economy to be obtained from cooking and other domestic arrangements were explained; the advantages to be derived from regular employment, all the year round, under their own direction or control, were explained: but the general feeling was still in favor of individual action. The loss of time, labor and money involved in the isolated dwelling, where one person is occupied in cooking and other misdirected labor, was not appreciated.

It was intended to abolish the custom of individuals owning and rearing animals. It is well known that the pig in Ireland often pays the rent of the poor cotter, and as a consequence has, in some districts, an amount of freedom by no means favorable to sanitary conditions necessary to health. It was intended to abolish private property as far as was deemed practicable and desirable. But owing to the prejudices of the people it was necessary to adopt arrangements so as to train them to the system, while their individual independence was left as free as possible, except in one or two matters deemed essential to the future harmony and prosperity of the Community.

At the time when the proprietor had prepared a draught of the agreement, as to the rent of the estate and the capital invested, and I had drawn out the regulations for the government of the society, the peasantry were in the highest degree of excitement. They were alike insensible to their political and religious leaders, and indifferent to the terrors of the law; and acted in defiance of the increased military force, and continued to perpetrate the most savage acts of vengeance and barbarous deeds of violence.

At this stage it was determined to urge forward the completion of the requisite premises, houses, dining-room, lecture-hall, store-rooms and dormitories. The old baronial castle was also made available for temporary occupancy. The people who had been employed

on the estate were called together on the seventh of November, and the objects of the Association explained, as stated in the Preamble, to be the following:

OBJECTS OF THE ASSOCIATION.

- I. *The acquisition of a common capital.*
- II. The mutual assurance of its members against the evils of poverty, sickness, infirmity and old age.
- III. The attainment of a greater share of the comforts of life than the working-classes now possess.
- IV. The mental and moral improvement of its adult members. And,
- V. The education of their children.

The advantages which the proprietor anticipated were—

- I. To obtain a higher rent for his land.
- II. Better interest for his capital.
- III. To secure the punctual payment of these.
- IV. Security for the advances made upon the labor of the people.
- V. The safety of the stock, machinery and capital intrusted to their management.
- VI. To effect these objects in accordance with the laws, and at the same time improve the condition of every member of the Association.

It was soon evident that there was an absence of agreement as to the advantages offered by the “New System.” I was told that some of the men were under the impression that the plan would be broken up in a very short space of time. Owing to the state of excitement in the district we were, from motives of personal safety, compelled to begin with those employed on the estate. Had we had full power to freely select the members, some of those first admitted would have been rejected.

Where the first members are intelligent and agreed as to their principles and aims, few regulations will be required. But with a population such as I found in County Clare it was necessary to make regulations in accordance with the objects in view and the conditions of the people.

The spirit of opposition, which had been partly smothered by the decisive measures adopted to organize the Association, now manifested itself, and it became a struggle between those who were favorable for the experiment to proceed and those opposed to this section, which should be in the ascendant in influence and numbers. To restrain the open manifestation of party-feeling, I suggested to Mr. Vandeleur that the whole of the adult members should be subject to the ordeal of the ballot as a silent, critical estimate of each before he submitted to the rules and the agreement. Before carrying out this trying ordeal the proprietor made the following address to the people:

“MY FRIENDS:—Before I give the Rules for adoption I find it necessary to have each member submitted to the ordeal of a ballot, *because* I have reason to suppose that some persons of one class have an unkind feeling toward others of another class, and are also opposed to the system. I could now, before the rules are adopted, or the agreement signed, turn out any, or every person that I supposed was not cordially inclined to cooperate for the benefit of each and all. So that now the only terms on which I will allow the rules to be passed will be that each person on the list, according as they are alphabetically arranged, shall be balloted for, and if any person should unfortunately happen to be rejected by a majority of the persons voting, I must, however disagreeable to my feelings, dispense with the services of that individual; and I can not any longer suffer that person to continue in the establishment. I am aware that some strangers are here, but Mr. Craig expresses a strong desire to be elected or rejected by ballot, as it would be more agreeable to him to be admitted by the general body than that you should have it to say that I forced him on you. Then, when the members are elected, we will adopt the rules and sign the agreement; and I trust that those who now oppose the Society will find it their interest to carry the rules into effect.”

Mr. Vandeleur thought that at that time the ordeal of the ballot might prove somewhat hazardous to myself. He was aware that I had just received intelligence from Manchester of the death of my grandfather, who was opposed to my “Religion of Humanity,” or Socialism, and as a punishment for seeking its practical application to the “wild Irish,” had deprived me of the legacy legally falling to my share, by excluding my name from his will. Although he was governed, in ordinary matters, by a strong sense of justice, the same feeling, as is often the case when aroused by religious prejudice, became an instrument of wrong and injustice. His prejudice, in one instance, assumed a strange phase. He was, on religious grounds, opposed to competition and the tricks of trade, and would not enter into business on his own account. But he started, and for many years

conducted, the manufacture of fustians for three brothers, and established an extensive shipping trade with America and Canada. On dissolving partnership in 1830 each of the brothers received £30,000 as his share of the business. His whole life was a protest against the low morality of commercial life, but his prejudice against Socialism led him to carry his punishment beyond the grave, affecting those who had no concern in the matter.

While regretting the prejudice under which I lost my heritage, I deemed it advisable to submit to the critical ordeal I had recommended for others. Although I paid a heavy penalty for my daring to prove the possibility of association among the agricultural population of Ireland, the experience gained was well worth the effort. Now, however, when life's labor is verging on its close, when the heart and pulse begin to beat with reduced vital energy, and the hand is losing its constructive ingenuity, the loss of the heritage must carry its results to those now dependent on my exertions. Sectarian antipathy and theological bias prevent men of religious feeling from judging fairly of the lofty principles of justice involved in Socialism in its higher relations. They forget that the first Socialist was the Great Teacher himself, whose golden rule of life can only be fully realized in those relations of man with the land, capital and labor which Socialism alone can attain with justice to all and to each.

The ballot was very satisfactory; none were rejected, while the mutual criticisms had the desired effect on the members. The result was seen in the confidence given to those who were disposed to give the system a trial.

The members admitted were—	
Adult single men,.....	21
Married men,.....	7
	— 28
Single women,.....	5
Married women,.....	7
	— 12
Total,.....	40
Orphans under 17 years of age—	
Boys,.....	4
Girls,.....	3
Infants under 9 years,.....	5
	— 12
Total,.....	52

ANCIENT AND MODERN GENII.*

AN ANALOGY DRAWN FROM THE "ARABIAN NIGHTS."

EDITOR AMERICAN SOCIALIST:—I wonder if there is among the many readers of the AMERICAN SOCIALIST, quiet and sedate, staid and prosaic as many of them now are, ONE who has not, at some time in his or her life hung with delight over the fabulous inventions of the "Arabian Nights?" "Ali Baba and the Forty Thieves;" "Sindbad, the Sailor;" "Prince Camaralzaman and the Princess of China;" and above all,—"Aladdin, and the Wonderful Lamp!"

But the gorgeous pictures of wealth, luxury and sensuous enjoyment that none but an oriental and semitropical imagination could conceive, pale into insignificance before the wonders actually accomplished by the science of man, aided by no other genii than the elements and forces of nature within and without him and his own indomitable energy and ambition, especially as displayed in this nineteenth century. What feats of skill and strength attributed to the "Genie of the Lamp" are comparable in magnificence to the actual achievements of the modern Genie of Steam? What are the feats of rapid transition of an isolated individual or a few individuals attributed to the "Genie of the Ring" compared with what we witness every day through the agency of the Genie of Electricity? And new Genii are continually arising to help us in subjugating all the resources of the planet to our use; teaching us the mysteries of far-off worlds, widening and elevating and deepening our range of power, lifting us from the condition of dependent creatures to the position of creators—I had almost said to the position of Gods of the universe!

Judging from the knowledge and power our race has already attained, and from the rapidity with which one conquest leads on to another, what bounds need there be to our ambition, what limit to our divinity!

But confining our observation, for my present purpose, to the influence on our destinies of the power of Steam, how inconceivably vast and grand it is. I am convinced that no one yet has realized it; that no one at present can begin to realize it. The saving of human labor, the rapidity of motion, the facility of transportation, the

enormous increase of our productive capacity, stupendous as these results already are, are but the first efforts of an infant guided and utilized by very little more than instinct. We have not begun to realize all it can and will do for us when we fully comprehend its transforming effects. What we see that it *has* done is as nothing in importance compared even with what it is *now* doing that we are only beginning to have a glimmering knowledge of. It has produced and produced and produced, until it has fairly surfeited the world with its productions. And we have wasted, wasted, wasted, and still, with all our waste, its power of production increases beyond our utmost power of waste. It has brought us to a dead-lock, and will bring us to ruin unless we discard it altogether as an evil Genie (as Ruskin is disposed to do) or else—what?—it must begin to display and exercise its power in another form. We have found out something of what it can do in the way of *production*; now we have to find out what it can do in the way of *distribution*.

"The Slaves of the Lamp," and "the Slaves of the Ring" were only useful to those who for the time being controlled them. When Aladdin held possession of the Lamp its agents were his slaves, served his interests and obeyed his behests; when his supposed uncle obtained possession of it Aladdin was powerless, and the slaves quickly changed their allegiance. *The power was not in the possessor, but in the thing possessed.* Is there no analogy here with the power of Steam? What do we see? Who reaps the benefit arising from the use of Steam? All do perhaps to some extent (or did up to a certain point); so did Aladdin's dependents, but entirely subject to his will and pleasure.

The point wherein the analogy fails, to some extent, lies in the fact that Aladdin—although not a creator of the wealth he so lavishly dispensed—was in the position of a deputy of the creating power, and the wealth he controlled occupied the same relation as natural wealth does to the people around him. If instead of *ab-using* the illimitable wealth placed at his command solely for his own aggrandizement, he had *used* only what was entirely superfluous for his own wants for the benefit of mankind, he would have occupied the relation in regard to them of a Special Providence. Not so with those to whom the genii of Steam and Electricity have intrusted the control of the sources of wealth that are potent in Steam and Electricity. They are in no sense the creators nor are they the legitimate custodians of the power in their hands. They are the *possessors* for the time being, by a system of modern necromancy, of the "lamp" that places all the resources of nature at their command, and that makes all their fellow-men their humble dependents; and as for the "ring," that annihilates distance for *them*, and only for others at *their* will and pleasure. Nor have they received their privilege from some supernatural source; the genie of Steam and the genie of Electricity (and I only mention these two amongst a host of others, continually increasing) are not intangible beings—"spirits summoned from the vasty deep;" no, they are themselves only tributary powers; they owe allegiance to another genie greater than themselves, whose slaves they are and whose behests they are bound to obey! And who or what is this mighty power that thus controls the elements of nature and places all other earthly powers beneath his feet? Is he a benignant or a malignant genie? Is he our servant or our master? Is he responsible to any one or is he supreme? Is he natural or supernatural? Where is he? What is he? Who is he? All these are questions I must not stop to answer, although I should like to limit myself this week to answering them. I will content myself by mentioning his name, and leave to the readers the profitable task of completing the analogy which I have hardly more than suggested. The name of the genie who is absolute master over all other genii with whom we have to do, master of steam, master of electricity, master of all their attendant genii—manufacturing and other productive machinery, locomotive machinery, transporting machinery, telegraphing machinery, commerce, trade, arts, science, literature, education, religion, the press, the pulpit, the platform, the stage, legislation, the executive power, the judicial power, the military and naval power, every public and private interest;—the name of this almighty power is—**WEALTH!**

Almighty, did I say? Not so; for what is wealth after all? Let the political economists answer. They admit that *the only source of wealth is labor*. Labor then is the creator. Labor is supreme. Which then should be master and which should be servant—**WEALTH OR LABOR?** Hitherto "wealth" in the hands of the few has ruled the world. Social Democracy says this reign must end. Labor, that divine human faculty, that creative power that distinguishes **MAN** from all other living things, must assume the sceptre.

The rising sun of Social Democracy, whose earliest rays touched, centuries ago, an occasional mountain-top of the human intellect, is already appearing above the horizon, illuminating at present none but the higher planes of civilization and even these but vaguely, as though his direct rays were obstructed by the morning haze; touching, however, a higher eminence here and there, where the healthy breeze of free thought has swept away the mist of prejudice, bigotry and egotism, and where the highest standard of intelligence has been

reached. Alas! that the lofty mountain-tops of society, now as ever—with scarce an exception—observed by the pursuit of knowledge *for its own sake* (like the miser's pursuit of gold), or by the still less noble motive of ambition for selfish personal distinction, in their efforts to penetrate the mysteries of the infinite, and to unravel the problems of the past, allow themselves in their icy coldness to be shut out from sympathy with their less lofty brethren, and never deign to cast a glance at the plains below them, much less at the deep valleys and pits of misery enshrouded and darkened by their very shadows!

But it has seldom happened in the history of the world, that when "the hour" needed a "man" the man has not been forthcoming, and it has just as seldom happened that nature, in the selection of agents for her greatest works, has chosen from among those whom mankind was wont to honor. The authors and heroes of the greatest deeds in every department of human life have arisen from the lowest planes, and this is especially true of all great social convulsions and reconstructions. Such men arise in the midst of the cataclysms of society as mountains are sometimes thrown up by earthquakes; *they naturally evolve from the source of the upheaval.* Toussaint L'Ouverture was a remarkable instance.

Therefore let us not look among the high and mighty ones for our future leaders. History affords no precedent to justify such an expectation, but every thing to the contrary; nor let us for a moment doubt that "the hour and the man" will come together. The world is moving, and it is moving *toward* the Sun of human progress. In a metaphorical sense, it moves with irregular speed; sometimes so slowly that it hardly seems to move at all; its rate of speed is ever varying, as it is affected by continually arising circumstances and conditions. Since the genesis of Steam it has been moving with prodigious and ever-increasing velocity, and all the other great discoveries and inventions that have marked the nineteenth century as—*par excellence*—"the Age of Progress" have been contributing factors of its unparalleled speed. Can it be wondered at that the heat and friction produced by such a state of things should necessitate a readjustment of the machinery of society? Is it not rather a cause of wonder that the old methods of doing what may be called the "business" of the world have been able to hold their own so long? But the safety-valves that providence, religion and philanthropy have instinctively set up from time to time have, while alleviating in some measure individual cases of distress and lessening the general strain, only accelerated the culmination of influences that have at last brought the entire social fabric to a deadlock—the portentous calm that precedes the catastrophe.

W. G. H. SMART.

"SHIP AHOY!"

EDITORS AMERICAN SOCIALIST:—The contemplated labor revolution invites the fullest discussion. This is necessary to a proper understanding by all classes of the changes proposed. Mr. O. A. Alexander, in your issue of March 21, under the above heading, says truly that "in all changes of the magnitude of the one under contemplation the cost should be carefully counted."

In the first place, is it necessary to have *any* social changes? Are things in general about as good and equitable as they can be? Or does there not within our social system exist the unwelcome fact that three-fourths of the population, no matter what the form of government, are doomed to hereditary wages-servitude to antagonistic classes, with the ignorance, poverty, disemployment, trampism and all the other evils connected with such servitude? Hard facts are around us every-where, and can not be controverted.

Therefore the Socialistic Labor Party desire to organize a better and more equitable social system, which shall do away with class-dependence and antagonism, by a general Coöperative organization of labor under governmental control. In an article quoted in your columns of the same date, it is stated that "Communism is the town-meeting applied to property," while our movement is the town-meeting applied to property, production, distribution and the employment of labor. Has it not a strong resemblance to Communism?

The existing unprofitableness of many branches of manufactures is not imaginary, but a fact. It is also a fact that the country is flooded with bankrupt stocks, to be sold at a loss, notwithstanding cheap production. But this cheap production is based on low wages, and low wages destroy the purchasing power of the wages-class. It is also a fact that we have more grain, clothing and products than we can consume under present arrangements, because this consumption depends on work and wages—the wages to purchase what exists, and the work to replenish consumption. No person will contend, amidst our poverty and semi-starvation, that there is more than we *need*, but only more than labor can give a money equivalent for. And this money equivalent depends on constant work and liberal wages.

The Labor Party proposes that government shall supervise industries, furnish the requisite circulating medium, and constant work and abundant wages. And does not the experience of the late war show that if it were possible to set all labor at work with high wages, the whole of the present surplus stock would be called into consumption in a short time?

Society is now divided into employers and employes. The former compete with one another for cheap production, and the latter compete with one another for work. The more our production under such circumstances, the worse for both classes. There is not too much produced, but too little distributed. Up to the present time it has been far easier to consume than to produce. It has been the end of all effort to produce. The next advance must be in distribution. If people, willing to work, are half starved in the midst of abundance, it

* At the request of Mr. Smart we insert this article as intermediate between his last and his next article on "The Era of Social Democracy," and he proposes to send us a supplementary article suggesting possible and probable methods of transition from the present to the new order of things.

certainly requires a remedy; and what better remedy than high wages? The better the wages, the greater the power of labor to consume. The work insures production, and the wages determine consumption.

It is also proposed to bring agriculture and manufactures together, thereby saving many costs. The stampede of the agricultural population into the cities is because of the hard work and small income from farming in comparison with that of professional men, clerks, etc. There will be an ultimate union of the land and the manufacturers. The cities will disappear.

There are certainly means for fulfilling every promise made by the Socialistic Labor Party. Men work to create abundant products for consumption, and not to fill warehouses. That is the most perfect industrial system which admits of the largest production and consumption, with the least waste.

Society needs an abundance of necessities and luxuries, and these must be created by labor. Present machinery enables us to create, but we have no machinery for equitable distribution. Has not our industrial system outgrown the capacity of the employing classes to manage it efficiently? Is not our present industrial system anarchical in every respect—a lottery alike to employers and employed? How many are assured of a comfortable living? How long should we tolerate a political government that should divide society into classes, and compel some to poverty while supporting others in opulence? If the Socialistic Labor Party is defective in its aspirations or aims, who will devise something better?

This Labor Reform in its entirety is an immense subject. Light is needed from all quarters. The press, the pulpit, and the general public are asleep in the present dispensation, and refuse to be awakened. They heed no mutterings of a coming storm. Society itself is in danger. What are the best means to save it? The proper solution of this labor question lies at the foundation of all further advances. The Socialistic Labor Party offers its solution as the easiest of accomplishment and the most equitable under present conditions. Give us a broader or better idea, or one more adapted to our present moral and industrial status, and we will accept it.

J. F. BRAY.

Pontiac, Mich.

AMERICAN SOCIALIST.

THURSDAY, APRIL 4, 1878.

OUR "Stories of Poverty" have run out. They have little merit for striking adventure. They only mirror the commonest human experience. But by force of repetition they make impressions. One impression they make on us is that early hardship is not an unmitigated evil. It is a school in which the foundation of future prosperity is often laid. Persons born poor often take out their portion of suffering in the first half of life, while those who are born in the lap of fortune have their troubles later. Give them honesty, and the compensations of life are such that the children of the poor stand as good a chance for happiness as those of the rich. Their education is often more favorable for happiness. You will find them half the time more generous—more rich in sympathies—than the other class. How about the suicides? Does this token of supreme wretchedness—the disposition to suicide—appear among the class reared in poverty as often as among those born rich? We think not.

THE GRANDFATHER OF DARWINISM.

All readers of Malthus know that the ideas which, in the philosophy of modern times, are expressed in the formulas, "struggle for existence," "survival of the fittest," etc., abound in his work on population, though under other phraseology; but how many of them know that there was an actual *nexus* of transmission from Malthus to Darwin? Hæckel, in his "History of Creation," gives a sketch of the process of Darwin's great discovery, written partly by Darwin himself, which is very interesting, and should be memorable, not only for its general account of Darwin's approaches to his sublime conception, but for its disclosure of the fact that the final "flash" came while reading Malthus! We copy below the principal part of Hæckel's account, including Darwin's letter, the concluding sentence of which we emphasize as it deserves:

From Hæckel's History of Creation. Page 133.

The extraordinary hardships to which Darwin had been exposed during his voyage in the Beagle had injured his health to such a degree, that after his return home he was obliged to withdraw from the restless turmoil of London life, and since then has lived in quiet retirement on his estate at Down, near Bromley, in Kent. This seclusion from the restless activity of the great city certainly exercised a beneficial influence upon Darwin, and it is probable that we owe to it, at least partially, the formation of the Theory of Selection. Undisturbed by the various engagements which in London would have wasted his strength, he was enabled to concentrate his attention upon the great problem to which his mind had been turned during his voyage in the Beagle. In order to show what kind of observations during the

voyage principally gave rise to the fundamental idea of the Theory of Selection, and in what manner he afterwards worked it out, I shall insert here a passage from a letter which he addressed to me on the 8th of October, 1864:

LETTER FROM DARWIN TO HÆCKEL.

"In South America three classes of facts were brought strongly before my mind. *Firstly*, the manner in which closely allied species replace species in going southward. *Secondly*, the close affinity of the species inhabiting the islands near South America to those proper to the Continent. This struck me profoundly, especially the difference of the species in the adjoining islets in the Galapagos Archipelago. *Thirdly*, the relation of the living Edentata and Rodentia to the extinct species. I shall never forget my astonishment when I dug out a gigantic piece of armor like that of the living armadillo."

"Reflecting on these facts, and collecting analogous ones, it seemed to me probable that allied species were descended from a common parent. But for some years I could not conceive how each form became so excellently adapted to its habits of life. I then began systematically to study domestic productions, and after a time saw clearly that man's selective power was the most important agent. I was prepared, from having studied the habits of animals, to appreciate the struggle for existence, and my work in Geology gave me some idea of the lapse of time. *Therefore when I happened to read 'Malthus on Population,' the idea of natural selection flashed on me.*"

THE NEW PARTY.

The *New York Graphic* has an article on the "Birth of Parties," which gives an interesting sketch of the progress and prospects of the party which under different names is winning victories that startle the old political managers. No party ever made more rapid progress in this country than the Labor Reformers. In Maine in 1875 they secured only 40 votes; in 1876 they had 500; in 1877, 5,000; and now they estimate their number in that State at 25,000. In New York the new party has just won victories in five of the central cities—Utica, Oswego, Auburn, Binghamton, Corning, and lacked only 1,000 votes of carrying Syracuse. In California, we are told, the new party is sweeping all before it. "In Alameda the Reformers elected a State Senator by a large plurality; in Santa Barbara a Representative; they elected the Mayor of Sacramento, the capital of the State, on the 12th of March, and on the same day elected the city ticket in Oakland; and finally their leaders are not without hopes of carrying the State in the coming election." In Michigan they have carried such places as Reading, Pawpaw and Jonesville. In Illinois also they have obtained important victories.

The *Graphic* points out two causes of the unexamined progress of the new party:

1. It "is able to exist and to win victories because neither of the old parties has any distinctive principles which are vitally important."
2. "It is clear that this movement could never have had birth if it were not for the general distress. If times were good and labor employed, founding a new party would end in talk. The great extension of the distress of the laboring-classes may be accurately measured by the successful foundation of a new party and by its ability to carry elections."

This second cause, which is unquestionably the more important, reminds us of the following paragraph in the original prospectus of the AMERICAN SOCIALIST:

"Nordhoff says that the main cause of Socialism is the discontent of the common people with the unbearable nature of the circumstances in which they find themselves. Certainly this cause has not failed. *If hard times make Socialists there ought to be material for as great a party of that kind as ever there was.*"

When this was written there were no visible signs that within two years a new party, with Socialistic principles for its basis, would carry elections in towns, cities and districts, and aspire to control State and National legislation. But such is the marvel that now commands attention.

The *Graphic* tells us that the new party had its birth in the discontent of the laboring-classes, and Nordhoff assures us that this is the "main cause of Socialism." True; but the general discontent is by no means confined to these classes, nor limited to questions of labor and currency. It extends to all classes and all the relations of society. Hence, the spread of general Socialism. The Socialistic army includes all who seek the improvement of existing social conditions, from the Trade-unionists to the highest forms of Communism. It is a large army, on rapid march, and receiving constant recruits. The greatest danger in fact at present threatening it is that it will grow too rapidly—that it will become a large and unmanageable body, from lack of

proper instruction of its individual members. Now is the time for its leaders—not to harangue and incite them to acts of foolish violence—but to discipline, organize and educate them. Upon this depends the permanence of the new organization.

THE Socialistic Labor Party have demanded that railroads, telegraphs, etc., should become the common property of the whole people, and be managed by the Government; and now it appears that the railroad companies themselves—not waiting for the Government to take hold of the matter—have appointed a "Grand Commissioner of Railroads," and that all the trunk lines are run under one management. This measure was adopted of course simply in the interests of capital, but it affords a strong argument in favor of making unitary management a permanent thing by interference of the Government.

THE COMSTOCK LAWS.

An effort is now being made at Washington to procure the repeal of what are familiarly known as the "Comstock laws," in the designing and enforcement of which Anthony Comstock, of New York, has played so conspicuous a part. A monster petition, signed by more than fifty thousand persons, praying for this repeal, has been presented to both branches of Congress, and the subject is now under consideration in one of the Committees. Meantime those who have most interested themselves in the project are soliciting aid and influence in behalf of the movement, which induces us to say a few words about it.

It must be borne in mind that these laws represent and are sustained by a strong public opinion which is averse to the discussion of any sexual matters whatever. We do not consider this an enlightened opinion; certainly not if Anthony Comstock truly represents it; but it is, nevertheless, the opinion of a large and influential class of people who have the best intentions in the world, but who do not at all understand the tendencies and progress of this age. These people have gone to work and procured the passage of laws which enable them to hold in check those whom they consider altogether too liberal and progressive. They do not believe in any meddling with the population question, but think that if we all go ahead in the good, old-fashioned way, trusting to "natural laws" to limit the size of our families, all will be well with us. They do not care to have science poking its nose into social and domestic affairs. Their zeal and earnestness are such that they are ready to spend large sums to enforce their opinions on others.

Now it is a question which is the wisest and most effectual way to correct and enlarge this narrow public opinion; shall it be by fighting and lobbying and bribing at Washington, or by taking hold to educate the whole nation into a better understanding of the great social problems which are pressing upon the world? We think, decidedly, that the latter is the true way, and we are already at work upon it. The Malthusian doctrines must be thoroughly examined, and verified or refuted by all procurable statistics. If Malthus was right, if it is true that we are approaching, no matter how slowly, a time when population will press on the means of subsistence so that the whole world will be subject to periodical famines, as India and China now are, then this must be demonstrated so that all will be convinced. When that shall have been done, the necessity of limiting population in some intelligent and scientific manner will be conceded at once, and public opinion will demand that the whole subject be thrown open to the freest discussion, and any laws which interfere with this will be expunged from the statute books. There is nothing in the "Comstock laws" forbidding the discussion of the population question and the Malthusian theories on general principles, although they do bear hard on the matter of preventive checks. When the people begin to see that they must sooner or later choose between famines, pestilences, and other death-producing checks, or some scientific and unobjectionable birth-restricting check, they will no longer consider the subject obscene and immoral, and they will see to it that the laws are conformed to the necessities of the situation. Undoubtedly in that time of free discussion all the checks that are now secretly known and practiced will be brought to light and judged by science. We shall offer a contribution to that investigation when it comes; and till it comes we shall content ourselves with urging on the preliminary investigations started by Malthus as to the importance of intelligent, voluntary control of population.

ANOTHER PHASE OF THE SUPREME AFFECTION.

The best poem in the April No. of *Scribner's*, and in fact one of the most terse and nervous specimens of magazine poetry that has appeared lately, is the one entitled "The Suicide," by John Moran. A young man of lofty aims and noble aspirations is driven first to dissipation, and then to self-murder, by an overwhelming passion for an unworthy woman. These two stanzas show the key-note of the piece:

"Do you know that a woman wrought all this—
A woman he loved with his whole soul's strength,
Who gave him her red, curled mouth to kiss,
And called him her lover, until at length
She left him, as Sampson was left of old,
Shorn of his strength? Well, the story is told.
"Only a woman! "Only," you say?
Do you know the might of those little hands?
Do you know they can torture, and starve, and slay,
Can sear men's souls as with burning brands—
Can scatter the seeds of a pestilent blight,
Drearer than death, and darker than night?"

That this is not a mere fancy sketch, any one who reads the daily newspapers will fully understand. How many men (and women too, for in this there is no discrimination of sex) are launched upon a downward course toward degradation and ruin by an idolatrous attachment to some unworthy person, God only knows. How many high aspirations have been blighted—how many lives prematurely quenched by this kind of "supreme affection," the day of judgment alone will determine.

An instance of this kind has recently come under our personal observation. A young woman of good character, wealthy, and moving in the best society, became fascinated by a man whom we know to be a felon, a thief, a forger and a bigamist. She has conceived a "supreme affection" for this scoundrel, just out of prison, and can not be persuaded by the utmost efforts of her friends that he is not a good man and a true. Facts are of no avail to change her purpose. The record of the prison where he served the term of his sentence for felony will make no impression on her. His word alone outweighs all this testimony. Every one but herself sees that the connection will be her ruin if persevered in—that she can never be his legal wife, because he has several other wives living in different parts of the country; still this blind infatuation is too strong to be broken, and the victim is slowly approaching the altar where she is to be offered up a sacrifice to a man who, when he has obtained possession of her money, will throw her aside as remorselessly as he would an old garment whose usefulness is past.

It would, no doubt, be an excellent thing if society or the State could institute some regulations to prevent the squandering of property which is likely to ensue in cases like the one to which we have alluded; but nothing can possibly check the terrible waste of life and vital power which accompanies every such transaction. And so long as our leading divines are permitted to fill the country with such sentimental trash as this about the "supreme affection," unchecked by popular opinion, we shall expect to see examples of this kind multiplied indefinitely. This doctrine is a powerful incitement to every one whose susceptibilities are active in such direction, to straightway go to work and conceive a supreme, uncontrollable and eternal affection for somebody, and to keep at work, and not be satisfied till this object is accomplished. How many men and women of your acquaintance, O dispassionate reader, are likely to conceive a "supreme affection" which will be a source of comfort and improvement to them ten, or five, or even two years hence? How many individuals of either sex within your observation are fitted to be objects of a "supreme affection?" How many are of so elevated a personal character that one can love them in this intense and indiscriminating way without detriment of any kind? We fear their number is very small. And yet, though such persons may be unworthy to be either the subject or object of this passionate devotion, the same individuals may love moderately and wisely with a reasonable prospect of happiness.

As we have said in a previous article, the supreme affection belongs to God alone; and all attachments of one human being for another should be subordinate to this. Our doctrine is, that if the love between a man and woman conflicts with the supreme affection for God, it should be sacrificed promptly and unsparingly. We know this is not in accordance with the theology of the Rev. Joseph Cook, who would give the first place in the heart to the husband, wife or lover, and the second to the Creator; but believing it to be in concord with the spirit of the New Testament, we unhesitatingly proclaim our allegiance to it. That those persons who

love one another in this way will find more tranquillity and happiness both in this world and the world to come, than those who adopt the "supreme affection" plan, we as firmly believe as we do that no love which looks no higher than a fellow creature can ever permanently satisfy the heart of a human being.

MR. JOSEPH COOK, wishing to illustrate the baneful effects of polygamy, said, in a recent Boston lecture, "Five years ago in Constantinople, I sought in vain to find among the polygamistic population one fresh face over forty years of age. There rides the Emperor into his mosque from his seraglio which contains two thousand people; and at forty he is a gray-beard and flaccid." To which the *Jewish Messenger* replies: "Quite true; but in monogamous America, in Mr. Cook's own denomination, are the faces fresher? Look at the millions of pinched cheeks, prominent cheek bones, bleary eyes, and sallow skins, which can be met even in our own country, not far from the reach of Mr. Cook's voice."

AN ENGLISH NOVEL.

THE SHADOW OF THE SWORD. By Robert Buchanan.

It is probably impossible for an Englishman to write about Napoleon otherwise than in a strongly partisan way; but Mr. Buchanan does him no great injustice in this book, the scenes of which are laid during the period immediately succeeding the downfall of the first Empire. The story is picturesquely and thoroughly well told, in the vigorous and thoughtful style which is characteristic of its author. A humble Breton fisherman falls under the conscription; but having imbibed ideas which made him utterly averse to the thought of slaying men, refuses to yield to his lot, escapes, hides, and is sought and branded as a deserter. Through almost unheard-of difficulties, and against the will of mother, neighbors and sweetheart, he persists in his determination not to be a soldier; and though hunted like a wild beast in fields and caverns till he is finally made insane by his troubles, he succeeds in holding out till the restoration of the Bourbons affords him relief and tranquillity.

A similar fate is not unapt to befall those men who, having discerned a truth in advance of the age in which they live, determine at all hazards, to be faithful to their own convictions. And this reminds us that there is a class of men in the world who, with advanced opinions, and holding them in the most conscientious and sacred manner, nevertheless lack a certain tact in the manner of making known their divergences from the society in which they live, and hence are often subject to an amount of persecution not entirely indispensable to perfect fealty to their convictions.

There is no doubt that the government and laws under which we live are oppressive to some persons, whose sense of absolute right leads them to conclusions antagonistic to the methods of conduct prescribed by the parliaments or legislatures which govern them. What is to be done in such a case? Some men, like Rohan Gwenfern, in Mr. Buchanan's novel, take up the gage of battle against society, and fight it out, to the dire extremity. But such a warfare is too unequal, and the weaker party is crushed, unless some great revolution comes to his aid; and the good which the man might have done is lost to the world by his own imprudence. "He that taketh the sword shall perish by the sword," said Christ; and we not unfrequently see this illustrated in the case of those violent agitators who, seeing that the law upholds a supposed wrong, outrage the law, in order to express their hatred for its results.

Now, while recognizing the need of a great amount of reform in the social structure of the nation to which we belong, we think reformers who do not wish to share the fate of Rohan Gwenfern should forbear resisting, in an arbitrary way, the mandates of society around them. There is a better way, and one a thousand times more effective. When Rohan Gwenfern refused to obey the conscription, he became an outcast, and his social influence was gone forever. So with the reformer who attempts to wage battle single-handed against a nation. The odds are a thousand to one against him, and he is crushed. Let him adhere to his faith—let him not bate one jot of the principle which actuates him; but let him strive to make better laws, rather than to break or outrage those which exist. A man may resist an obnoxious law and be utterly suppressed; but a man may make the whole nation ring with his protest against that law, while conforming to its minutest provision.

In an out-of-the-way village in Connecticut live a couple of maiden sisters who refuse to pay taxes because they are denied the elective franchise. Every year the

town collector calls for his annual dues, and is refused; and every year the sheriff levies on a cow, a horse, or a yoke of oxen from their stock, to make good the requisite amount. Now this is what we consider the abortive or futile style of reform. If there were any point of vital morality involved, such a method might be justifiable; but as it is only a matter of "rendering unto Cæsar the things which are Cæsar's"—of submitting to a rule which, though susceptible of improvement, is on the whole beneficial to the commonwealth at large, a contest carried on in this way must be considered as unwise and ill-advised. It may be very desirable that the women of Connecticut should vote, but we doubt whether the resistance of these estimable but misguided ladies to the claims of the tax-collector will ever advance that consummation by so much as a hair's breadth.

So in respect to the demands of the Workingmen. We should say to them: Don't take the matter into your own hands in a violent way, as in the case of the railroad strikes of last year; for such things injure your cause much more than they help it; but go to work in a quiet and organic manner, and try to improve the laws so that your rights will be better defined and protected. There is an immense power in this method of working, which will prevail where violence and arbitrary force are only worse than useless. We all remember the old doggerel:

He who fights and runs away,
Lives to fight another day.

There is a bit of good sound philosophy in this, which, being formulated, would run somewhat as follows: The man who resorts to violent resistance is easily extinguished; but the man who resists peacefully and constitutionally can fight all his life and never be beaten.

CEREBRUM ABDOMINALE.

II.

"This mystery to explore!" Where shall we begin? Let us begin with Physiology. What does Physiology tell us about this wonderful sensorium at the pit of the stomach? Perhaps it was not scientific to say that it has no visible organ—no anatomy. The physiological facts are very indicative, to say the least. We are taught by this science that there are in the human body two systems of nerves, one called the Cerebro-Spinal and the other the Great Sympathetic. The functions of the Sympathetic are more or less obscure—they evade investigation; to examine is to kill; but this system is supposed to control the organic, vegetative life, the structure, growth and nourishment of the body, its secret, unconscious operations, as the process of digestion and the whole elaboration of the blood. The Cerebro-Spinal presides over the senses and voluntary motions of the body. Both these nervous systems have a radiating center. That of the Cerebro-Spinal is the brain. The center of the Sympathetic system is the center of the body; it is focal to the great viscera of the abdomen—the touching-point of lungs, heart and stomach; the place, in fact, is exactly coincident with our emotional mystery, or with emotional sensation. In that spot is found a tissue or net-work of nerves, which technically is called the solar-plexus; psychologically it has been called the "*cerebrum abdominale*," the "belly-brain," and the "brain of the intestines."

Which of the two systems is prior remains to be settled. Physiologists are not agreed. They are intimately complicated and dependent, filaments of communication passing from each to the other, but which is least dependent, which is dynamic, seems to be a matter of controversy. Perhaps it will never be settled till the question of priority between the head and the heart is settled; till it is settled where the truest wisdom resides, in the seat of instinct or in the seat of reason. If it is true that the sympathetic system presides over the organic structure, then the principle that what we *are* is more important than what we *do*, because being is the fountain of doing, should help to settle it. At any rate, according to Physiology one of our nervous systems, and perhaps the noblest, has its center in that mysterious deep where emotion springs.

UNWISE GIVING.

"GERRIT SMITH ruined his beloved Peterboro by excessive indulgence, doing so much for the villagers that they became quite incapable of doing any thing for themselves. His generosity dried up the sources of public spirit and made men positively sordid. He proposed to build and endow a library there, and the owners of desirable land-sites were, all at once, misers, who held the ground at prices so exorbitant that the scheme was abandoned. He opened a free reading-room, and the thirst for information, being anticipated, was discouraged. He offered to erect a fountain on the common, and the jealousy of the residents, each of whom wanted it in front of his own house, caused a bitter-

ness which the waters of Bethesda could not cure. He presented a town-clock to the authorities, and they grew at once so parsimonious that he was requested to provide a man to wind it up. The common railing was dilapidated, and remained so, because he did not choose to repair it at his own expense. The brood of parasites increased on this branching oak. Tramps, swindlers, cheats, multiplied. Liars sprang up like weeds. Beggars infested the county. His bounty would in many cases, if not in most, have been more wisely bestowed on the devouring sea which it could not poison, or buried in the ground where it would lie forever hid."—O. B. Frothingham.

LABOR AND LOVE.

Labor like love, is a sacred human faculty; not merchandise! The man who consents to sell his labor for money, like the woman who consents to sell her love for money, whether in accordance with law or otherwise, is a prostitute, and in both cases the result is moral degradation.

The prostitution of Love is the inevitable result of the prostitution of Labor, and it applies more to the rich than to the poor, because the former have more ambition and more forethought, which increase the temptation.

W. G. H. SMART.

CORRESPONDENCE.

Wallingford, Conn., March 28, 1878.

EDITORS AMERICAN SOCIALIST:—I was much pleased with the first article in your issue of the 14th inst., entitled, "Improvement of Character." Unless the proposition that character can be radically improved is admitted, the higher forms of Socialism have, I think, little chance in this world. As society is at present organized it seems almost necessary that each individual should discover some method of making a profit out of his neighbor; and out of this necessity grows mutual fear and suspicion—which influences, operating upon mankind for ages, have produced a strong type of character in conformity with themselves.

The advocates of Communism have undertaken the task of establishing a society in which mutual love, service, protection and dependence shall be the guiding principles. They also propose to make this new society out of the same materials which constitute selfish society—an impossible task unless human character is susceptible of rapid and radical changes. America has witnessed Socialistic failures by the score. Let us, for heaven's sake, have no more of them, but wisely learn the lesson that they teach; and that lesson, as I read it, is, that a change of character must precede or attend a change in the social conditions of mankind.

And now the question forces itself upon us with the most serious earnestness, What is the best agency for changing character? G. W. N. has said: "A sincere recognition of the Creator, and a hearty, lively devotion to Him as the 'true God,' however crude and imperfect it may be, has a powerful neutralizing effect on selfishness, and furnishes a common interest and a common center around which sympathetic hearts can gather and become united." In short, he affirms that Religion is the best agency for changing character, and I believe it.

When I set out to write this letter I purposed to bring forward some notable instances in which character has been wonderfully and radically changed by religious influences, but I see that the carrying out of such a purpose at this time would take up too much of your valuable space. But here is a point that I would like to commend to all students of Socialism: If change of character is so important, should it not be made a matter of careful philosophical study? Should it not, for example, guide us in all our historical readings?

H. J. S.

CAUSE AND CURE OF THE HARD TIMES.

EDITORS AMERICAN SOCIALIST:—In the fifth number of the present volume of the SOCIALIST appeared an article from the pen of J. G. on the "Cause and Cure of the Hard Times," upon which I desire to offer a few comments. As seen from J. G.'s stand-point, *i. e.*, that of a wealthy man, the positions taken doubtless seem impregnable; but they do not appear so to me. For example, he conveys the idea that capitalists and employers have for the most part made their fortunes by "temperance, industry and economy." On the contrary, I affirm that it is often because men disregard the principles of justice lying at the foundation of the golden rule that they are enabled to amass fortunes from the profits of other men's labor; and it is certain, as J. G. must himself know, that there are many "temperate, industrious and economical" men who are yet extremely poor.

In discussing general statements and principles it is

well to keep particular cases in view. I might cite many in illustration of my position. My elder brother, born and reared in the Eastern States, where land was high and labor low, anxious to secure a home for his three young children, resolved to try his fortune in what was then called "the far west." After a three weeks' journey he reached his destination in Illinois, and was soon the happy purchaser of a small prairie farm. It must be confessed that he had little ready cash, but what was lacking in this respect was made up by faith in what J. G. esteems the cardinal virtues—"temperance, industry and economy." Neither tea, coffee, tobacco, nor intoxicating liquors of any kind ever passed the lips of himself or of his faithful wife. The same old gray coat kept out the cold in winter and the heat in summer. Industrious? There was no end to his work! And yet, with all the help of J. G.'s wondrous wealth-producers, he did not get rich. Would you know the reason? He practiced what so many preach—"Do unto others as you would have others do unto you." He never sought to take advantage of his neighbor. But he was frugal and temperate, and toiled amid discouragements and disadvantages over which he had no power of control.

About the same time that my brother left his home in the East, another young man of my acquaintance was on his way to seek a fortune in the western world. Shrewd and calculating, he saw at a glance his opportunity, and invested his capital in such a way that he could take advantage of the necessities of others, and especially of the very class to which my brother belonged—the farmers and wheat-growers. Did he become rich? Yes; his wealth is counted by thousands, and an aristocratic town is bearing his name down to future generations. He was soon enabled to retire from business and live upon his accumulated property. He was not more "temperate, industrious and economical" than my brother, but more shrewd—quicker to see and take advantage of others—in a word, less conscientious and less sympathetic toward his fellow-man. My brother sleeps beneath the green sod of the prairie—his body, once so full of strength, actually worn out at middle age with hard toil in his struggle to obtain a livelihood. How many thousands, yea, tens of thousands, have gone the same way for every one who has been "way-laid, beaten, bruised and killed" by the union-leaguers as described by J. G.!

"But what," friend G. may ask, "do such instances prove?" They prove, I think, that while wealth may sometimes be the result of "temperance, industry and economy," it may also often be traced to a disposition to take advantage of every opportunity for personal gain; and that something more than "temperance, industry and economy" on the part of the poor is needed to "cure the hard times."

E. J. R.

Vineland, N. J.

OUR WORK.

Listening, not many days since, to a conversational discussion of Associative life, I was forcibly impressed by a remark offered by one of its advocates. "I am ready," said the lady, "to enter Associative life whenever the right thing offers, but I shall do my own work; I shall do none of your drudgery." From this observation I was led to ask, What is our "own work?" Is it what we shall choose—what seems to suit our tastes and predilections best—or the work which lies next, and is most needed to be done? Shall we insist upon our choice in this matter, or shall we look to a higher power to guide us in the part He would have us act in the service of Christ for humanity?

Practically, I know very little of Associative life, but I feel assured of one thing: no man or woman can be ready for that life who is not ready to occupy any position, however obscure, to do any work however humble, or to sacrifice any personal feeling that will serve the good of others. The order, harmony, comfort of the household, looking always of course to its best development, is of far more consequence than the kind of work any individual shall pursue. I question if any one, consulting his or her own taste and feeling alone, has any right to say what is his or her own work. The truly consecrated spirit will find the work which lies next to hand, and which best serves the neighbor, the service required; and faithfully executed it will lift the spirit into holier aspiration for true living.

By what means should we have received the Gospel of Peace, if its divine promulgator had debated the question of work? He came into the world to lift the race out of the "horrible pit and miry clay," serving humanity even to washing the feet of fishermen, thereby teaching us that the lowliest use is not to be

despised, and that he who would be great must serve in the least. To none has been given lowlier work than to the Man of Nazareth. Did He ever deem it drudgery?

To work for an Association is preëminently to work for humanity; but can any of us expect to share its benefits who are afraid of soiling our fingers with varied toils? It occurs to me that there is a great deal of selfish push in those who insist on doing what they term their "own work"—a great deal of passing others by who with very little effort we might help up, or at least on to, the ladder of improvement, if we were not in such hot haste to secure our own aims. What need such haste for ourselves? We have God's eternity before us; let us hasten to help others; and if our service is true and hearty we shall find the most distasteful work leads direct to heaven. God works in lowly as in high places. He nourisheth the earth with sun and wind and rain to produce food and raiment for His creatures, forgetting nothing, not even the worms that burrow in the ground, tenderly providing for reptiles that are hideously repulsive to us, without a hint of drudgery; and yet the same hand that ministers to lowly things paints the clouds, tints the rainbow, and strews the heavens with shining constellations.

God, the Infinite Creator, is not proud. He does not disdain the most trifling care, and sees no drudgery in any thing that serves the creature. May this spirit enlighten us to do diligently "whatsoever our hands find to do" to help others, not troubling our thought about what we might choose, so we are fully consecrated to the service of right and humanity.

A. M. W.

Vineland, N. J.

THE STEWART HOTEL FOR WOMEN.

The great hotel for Women, which Mr. A. T. Stewart erected and endowed before his death, has now been completed and furnished, and will be opened for the reception of boarders on Wednesday, April 3d. It is situated on Fourth Avenue, Thirty-second and Thirty-third streets, New York City. On the evening of April 2d Mrs. Stewart will hold a reception in the building, for which invitations have already been issued. As this is an enterprise of a Socialistic character, being an attempt of a rich man to provide a comfortable home for poor women who have to support themselves, our readers will like to understand the plan on which it is to be conducted. A printed circular, of which the following is a copy, gives the regulations of the establishment:

Board and lodging \$6 per week; occupying alone a single room, \$1 per week extra; occupying alone a large parlor room, \$3 to \$5 per week extra; transient boarders, with single room, \$2 per day; with parlor room, extra.

As the hotel is intended for the use of the greatest number it will conveniently accommodate, it is especially desired that each room will be occupied by at least two boarders. Where two occupy a single room, no extra charge for the room will be made. Parlor rooms will be charged special rates, varying according to size and location. The hotel being thoroughly fire proof, the rooms on each floor are equally desirable. Payment for rooms and board must be made weekly in advance.

The prices for meals will be as follows: Breakfast, 35 cents; lunch, 25 cents; dinner, 50 cents.

A boarder may invite a lady friend to any meal upon procuring a ticket therefor at the office. No meals or food will be sent to or allowed in the rooms, except in cases of sickness, and then will be sent by direction of the manager, and a moderate charge only be made for the extra service.

The hours for meals will be as follows: Breakfast from 6½ to 9 o'clock. Lunch from 12 to 2 o'clock. Dinner from 5 to 8 o'clock. A lunch will be furnished, at breakfast, to each boarder who can not attend lunch at the hotel.

No sewing-machines nor any working apparatus or extra furniture will be allowed in the rooms. Nails must not be driven into the walls or woodwork of the rooms. Keys of the rooms must be left with the clerk in charge at the office. For each key lost the occupant of the room must pay twenty-five cents. A place is provided for storing trunks and boxes, to which all such articles must be removed.

Eight large reception parlors for visitors have been provided. Visitors will not be allowed in the other rooms or parlors of the hotel, except by express permission of the manager. No visiting to rooms will be allowed, except by the consent of all the occupants. The hotel will be closed at 11½ o'clock P. M., at which hour the gas in the rooms must be turned off. Extra gas will be charged for. The gas in the parlors, library and public rooms will be turned off at 11 o'clock P. M.

Washerwomen will not be allowed in the rooms. An extensive laundry is attached to the hotel, where all washing will be done at the most moderate prices. No washing of clothes will be permitted in the rooms. Plain unstarched

garments, including collars and cuffs, and large and small pieces, will be washed in the laundry at fifty cents per dozen. Large pieces, such as skirts, dresses, etc., will be charged extra. Every article must be plainly marked in full before being sent to wash. Wash lists can be had at the office, to be filled up and attached to all bundles intended for the laundry, which will be taken in charge by the chambermaids on each floor.

Baths are located on every floor, tickets for which, ten cents each, can be had at the office.

No dogs, cats, birds, or pet animals of any kind will be allowed in the hotel.

All applications for board must be in writing, and accompanied by satisfactory certificates or references as to character; stating, also, where employed, and in what capacity. No boarders will be accepted unless of good character, engaged in daily work or employment, and over 12 years of age. No restrictions are placed upon any boarder in the Women's Hotel. It is, however, expected that each will in all things conform to the rules and regulations from time to time established, and to which each boarder must subscribe on entering. The manager may at any time, and with or without cause, terminate the right of any boarder to remain in the hotel; and upon notice thereof, she must forthwith remove therefrom.

Upon the removal of any boarder, all property belonging to her, left in the hotel, will remain only at her sole risk, and for which the proprietor or manager is not to be responsible in any manner or under any circumstances.

Any injury to furniture or property of the hotel will be charged to, and paid by, the boarder committing such injury.

No contract or engagement for board, etc., except as herein specified, is authorized to be made by any person on behalf of the Women's Hotel or its proprietor.

Any boarder having cause for complaint is requested to state it in writing, addressed to the manager, and deposit it in a box in the office provided for the purpose.

Applications for books must be made to the librarian, who will always be in attendance at the library. Books must not be taken from the library room; but, after being used, must be returned to the librarian.

THE MARPINGEN MIRACLES.

We reproduce the main details of the marvelous tale brought from Marpingen, a village in Rhenish Prussia, in July, 1876, and which formed the text of a long debate in the Prussian Parliament a fortnight ago.

It appears that on two successive days, July 3d and 4th, three little girls of the village of Marpingen announced that they had seen the Virgin with her infant Son, sitting on the ground in a neighboring wood, and on the second of these days she replied to their questions, "I am she who was conceived without sin, and you should pray and pray forever." On the third day the apparition was again visible and discoursed to the children for some time, while a crowd, who had followed them from the village kept apart reverentially from the hallowed spot, *the apparition being visible and audible to the three little girls only*. It was explained that this peculiar privilege was vouchsafed to them because they were "the only innocent persons in the wood;" and the apparition expressly declined to see any of the neighboring priests, but *ordered a chapel to be built on the spot from the proceeds of a public subscription*. She finally, at their request, permitted an invalid to be brought by the children to touch her feet, though he also never saw her, and he was instantly cured. After this crowds came to spend the night praying and singing in the wood, two or three of whom declared that they saw the Virgin amid the trees, and the children were kept constantly employed in laying the hands of the sick on the feet of the invisible figure. They apparently, however, found this burden too great for them, for a few days later they announced that the water of a neighboring spring had been endowed with miraculous properties, and might be conveyed to those who were unable to come themselves, and thenceforth the concourse of pilgrims increased. Hereupon the civil authorities interfered, whether on account of disturbances caused by the multitudes who congregated in the forest, or from a fear that the miracle was intended to be utilized for purposes of agitation against the Government, it does not appear. On July 13th, ten days after the first apparition, the Burgomaster of Marpingen ordered the people to leave the wood, and on their refusal had it cleared by the military; from that time it was guarded by police and soldiers quartered in the village, where the inhabitants complain that forced requisitions were made on them, and the place treated as though occupied by a hostile army. It was a formal motion for the repayment to the commune of the 4,000 marks (about £200), said to have been thus levied on it, and for the reprimand of the local magistrates for harsh and arbitrary conduct, that led to the debate in the Prussian Parliament. It should be added that the three little girls and a priest of the district were arrested on suspicion of religious fraud, but eventually released for lack of sufficient evidence, the girls stoutly denying that they had been

inspired by either priest or parent. Entrance to the wood is still prohibited, but processions take place to the miraculous spring.—*From Popular Science Monthly for April*.

"AMERICAN COMMUNITIES."

From the National Reformer, London, England.

Those interested in knowing any thing of the various forms of American Socialism should obtain a little work by Mr. W. A. HINDS, entitled "American Communities," which contains brief sketches of twenty-seven separate Communities, commencing with that founded by George Rapp, at Economy in Pennsylvania, and known as the Harmonists. This German Community has existed seventy-five years, is composed of celibates who profess belief in the Bible and Second Advent. The Community is reputed to be very rich. Next we have an account of the "Separatists," another German Community, founded sixty years since by Bäumeler and Goesele at Zoar in Ohio; it numbers about 250 persons, and has property to the extent of £150,000. This Community also professes belief in the Old and New Testament, and in Christ as Savior of the world. Bethel is a rather rougher German Community, connected with one at Aurora in Oregon, both professing the Lutheran faith and established by a Prussian named Keil. The Amana Community seems to be one of the most important, although not the most numerous; it has 1,600 members, is said to be very wealthy, and occupies seven small villages in Iowa. The members are Christian ascetics. The Icarian Community sounds familiar to us, for we remember some of the frequenters of John Street thirty years ago, who were never tired of talking of Etienne Cabet, and who nearly persuaded us to settle in the New World. In 1848 the Icarians first tried to establish themselves in Texas. Checked by disease and disaster, they turned, in 1849, to Nauvoo in Illinois, whence the Mormons had just migrated. Here for some six years Cabet and the Icarians prospered, but internal dissensions broke out, and in 1856 Cabet died. Now in Iowa they have eighty-three members owning 2,150 acres of land; a profession is made of primitive Christianity. The Shakers number about 2,400, divided into 17 Societies, the oldest dating back to 1774; the largest Society is at Mount Lebanon, which Elder Evans invited us to visit when we were in the United States. On these, and the Oneida and Wallingford Communities, Hepworth Dixon has written very fully. Mr. W. A. HINDS is a careful writer, and from his position as Associate Editor of the AMERICAN SOCIALIST has great facilities for obtaining accurate information.

RECEIVED.

LE TEMOIGNAGE. Journal de l'Eglise de la Confession d'Augsburg. Paris.
THE PHYSIOLOGIST AND FAMILY PHYSICIAN. Organ of the New York Physiological Society. Vol. 1, No. 1. \$1.50 per year.
EFFECTUAL REFORM IN MAN AND SOCIETY. By Henry Travis, M. D. London; Longmans, Green, Reader and Dyer.

ONE THING AND ANOTHER.

Three Molly Maguires hanged.

The Russian Bear says that John Bull doesn't behave pretty—isn't quite honest.

If England lacks soldiers, let her open a recruiting office over here and take our tramps.

We are all agreed that the world moves, but that isn't a creed big enough to build a Community on.

Russia is said to be building 100 torpedo-boats. This looks as if she were preparing to resist the British navy.

Pouring oil on the troubled waters is good as long as the ile lasts. It takes a sight of grace to keep doing it, it does.

Judge Blatchford has decided that Samuel Jones Tilden did nix the income-tax collector, all the way from 1862 to 1872.

What is good for sand in the j'int of the spirit? Greens? Oh no, go away! What I want is a little more of Zion's glad morning.

The Cuban insurrection is pretty well wet down, though there are a few embers smoking still in the Eastern Department.

A writer in the "Catholic World" thinks Emerson has been a sort of transcendental John the Baptist to the Scarlet Woman in this country.

It takes about 250,000 lead pencils a day to keep the United States a marking on paper. 78,000,000 are used in a year, costing nearly \$4,000,000.

The phonograph hasn't cleared its throat yet. Its tone is said to be slightly metallic and has a strained effect, very much like the voice of a ventriloquist.

Moffet's licence-law and bill-punch for saloon-keepers have been introduced into Louisiana. Efforts are making to have the same contrivances adopted in New York City.

No matter if you are an ass; you can keep a lion's skin and put it on as often as you can. Some folks will think it is the real thing, and those who don't won't mind it much.

Austria is in the market. Two bluff old gentlemen are courting her, and all speculation on European affairs may as well be suspended till Ann Dressey makes up her mind.

The Czar has let Osman Pasha go back to Turkey, where

he has been put in command of the Ottoman army. That does not look as if Russia were afraid of him or Turkey.

If the would-be leaders of the workingmen want to exhibit their basswood heads let them keep on making a fuss about maintaining our state-prisons by the labor of the convicts.

Jablochoff's electric candles are coming into use in Paris. The price of one of these candles, burning an hour and a-half and giving a light fully equal to 130 gas jets, is 15 cents.

Our Minister to Spain is trying to make a Commercial Treaty with that country. That is right—make peddling easy. The sorrows of life will be enough to keep us down even then.

This country can produce 228,265 gallons of whiskey per day. We mention this to show that we are not without sympathy for those folks who have a "goneness" and have to take su'thin'.

Samuel Wood, a rich man of New York, has died, leaving a will which bequeaths \$2,000,000 for founding a Musical College in that city. What have you to say against such rich men as that?

Mrs. Nicholson, of New York City, slapped Counselor Rindskof in the face for cross-questioning her beyond what she thought was gentlemanly and proper to a woman. And it was not a love-pat either.

That is right. Just apply the jetty system to the whole Mississippi, and make it scoot for the Gulf of Mexico without wiggle-wagging this way and that, and going all around to see how the corn is growing.

The Eurydice, an old wooden vessel used as a British training-ship, went down on the 24th inst. in a snow-squall, near the Isle of Wight, with 300 or 400 lads on board. Only two persons escaped to tell the story.

Larkin J. Mead has made a design for a Morton monument; a base and a surbase supporting a shaft which rises to the height of 115 feet and supports a statue of the great Senator. Estimated cost of erection \$100,000.

The Senatorial timber-heads from the lumber States don't sympathize with Mr. Secretary Shurz in his efforts to save the public woodlands from depredators. Congress won't allow him only \$5,000 to hunt the thieves with.

Ex-Secretary Fish has been interviewed, and he is reported to have said that he agreed to the selection of Mr. Delfosse for the Fisheries Commission, but that he had no idea that more than \$300,000 or \$400,000 would be awarded.

The Ailanthus tree is recommended by the Massachusetts Board of Agriculture as being very fit to plant on waste lands and sand dunes. It grows rapidly on poor land, and makes valuable wood for cabinet work. Plant the waste places.

The telephone has gone to Persia, where it has been tried in connection with the wires of the Indo-European Telegraph Company. An operator at Tabreez has succeeded in communicating with another operator nearly 400 miles distant.

The big doctors and neurologists of England are going to have a journal called "Brain," and devoted to the consideration of the nerves and every fellow who dreams dreams and sees stars and visions. Now stand from under, ye Spiritualists.

Both parties to the Gerrit Smith controversy admit that they were in error. The stereotypes can now be coopered a little, and the publication of Frothingham's "Life of Gerrit Smith" can be resumed again. It is a worthy book on a worthy man.

Here is a novelty—a strike among paupers. The inmates of the old poor-house at Sheffield, Eng., were lately sent to work on the new house, when they took offense at the hash and refused to do any thing till that kind of vittles should be investigated.

The Catholics have a real worker at Long Branch, in the person of Father Walsh—a priest who unites the moral teacher and the power behind the constable all in one. He is at work endeavoring to break up the nests of criminals infesting that place.

Starving India is not likely to be kept down so easily. Nena Sahib, the old Moslem leader, is believed to be alive. His wife has never mourned him dead. Reports from that country say that 200,000 Moslems can be raised to fight Russia and support the true faith.

The Hon. W. E. Gladstone, having been invited to come to America and address the Alumni of Yale College, declined regretfully, saying to Mr. Evarts, "I do not think myself equal to the effort of visiting America and encountering its busy and preëminently sympathizing life."

Now the little girls come round,
The fountain 'gins to play,
The boys about the froggy pond
Had better stay away,
or else go right home and put on their long-legged gum boots.

Mr. Pentecost, the revivalist, has been putting in a few words in rebuke of the Rev. Dr. Crane at Hartford, for stopping on his way home from preaching, and getting a glass of lager beer. Thereupon the Rev. Dr. lifted up his

head and craning out his neck, we suppose, said he should do so some more.

Daniel O'Leary, the Irish-American, came out ahead in the great pedestrian match at Islington, England. He walked 520 miles and 450 yards in five days and nineteen hours, the greatest tramp on record. But after all, walking down to the furniture store and ordering a cradle for the first baby is what tells most and keeps the world a-going.

Sir Henry Maine tells us that the educated people of India have a decided proclivity for the law. They are subtle-minded and have a young man's delight in the generalizations which that study affords. The common people are given to litigation. In the province of Madras there were 207,393 suits begun in the lower courts during the year 1875-76.

That Women's Hotel is just a hotel and nothing more. There is no more philanthropy in it than there is in a wooden Indian before a tobacco store. For all that, it probably meets the wants of a large number of business women who are quite able to pay. It has bath-rooms on every floor, the tickets to which can be had for 10 cts. each.

Worth, the great man-milliner of Paris, says: "The costume of the Persian women is the handsomest on the face of the earth. It consists of a loose waist, short skirt, and trousers not too loose. I have made this costume beautifully and hung it up in Paris, but the women will not wear it. I can do nothing more. They must suffer till they are willing to adopt it."

Does it strike you that our great senators are making no big speeches this year? Blaine talking about lumber and fish; Conkling watching the Executive; Howe behind time thrusting at the President with a stick altogether too short; all of them sort of paraphrasing and writing items and the like. Some of those Southern men, however, show signs of buckling down to a solid article once in a while.

Dr. John Hall has just finished a short course of lectures at Yale, on "Romanism of the Mediaeval Times." He urges the young ministers to make a careful study of the early history of the Catholic Church, and not to take much stock in the easy, happy-go-lucky feeling that the old institution is improving and no such monster as it used to be, when it rectified your opinions by making a bonfire of you and them.

Sixty-four of the most prominent business men and bankers of New York feel good over the management of John Kelley, the great Democrat and Comptroller of New York City, and have told him so. In 1877 he reduced the debt of that city more than two millions by his skillful management of the finances—a thing that has not been done before in twenty years. Send in more such items. They make us feel better than good victuals do.

A great day at the Vatican Thursday, Mar. 28. The Pope had a meeting with the Cardinals and made a speech; then he named the new hierarchy for Presbyterian Scotland: Archbishop Strain, Metropolitan for Edinburgh; Archbishop Eyre for Glasgow; Bishops Mac Donald, Lachland and Rigg for Galloway, Aberdeen and Dunkeld respectively; then he appointed two new Bishops for the United States—one for Richmond and one for Vincennes, Ind.; and then he made a formal profession of faith and took the oath to the Apostolic Constitution.

Colonel Thomas A. Scott has told a Committee of the Pennsylvania Legislature that the riots of last summer cost his Company \$2,000,000, and when merchandise is included he puts the loss of property at \$5,000,000. But the losses in Pennsylvania were but a small part, compared with the loss sustained by the whole country—by workmen and business men as well as by the railways. When shall we have a science and government perfectly able to heal the country without having to let the patient go through such convulsions of agony as we had to experience in the riots of last summer?

The French barristers of Lyons struck the other day to bring a meat-axe judge to terms. He had said to a young advocate, while pleading in the Court of Appeals: "M. Munet, you abuse the patience of the Court and the confidence your client places in you. Surely, when you only get a brief once in a month, you might have leisure to frame something like a methodical argument, instead of the crude and unintelligible observations with which you have been wearying us for a long time." No doubt the young fellow needed the rebuke, but it would have been neater to have written him a note and made use of the "circumbendibus," and the "let-em-down-easy."

The attitude of Russia and England has become considerably more threatening and warlike. The idea of having an European Congress, as proposed by some of the greater powers, has at this writing been pretty much given up. Neither England nor Russia would yield their respective positions as to what should and what should not be discussed at the meeting. The English Cabinet has evidently decided to take some warlike step—what this is no one fully knows. Lord Derby, the Foreign Minister, and all along favorable to peace, has resigned, but gives no word of explanation. The British reserves have been called out, but this is hardly enough to account for Derby's resignation. Russia has intimated that the presence of the English fleet in the Sea of Marmora is a violation of the treaty of 1856. And Beaconsfield has been talking about the necessity of doing something to restore the balance of power lately disturbed in the Mediterranean. The correspondence concerning the Conference has been published. From this it appears that Austria expressed herself as opposed to the demands of England, that all the articles of the Treaty of San Stephano should be submitted to the Congress. She thinks that neither she nor England are interested in raising difficulties. The reservation of full liberty of action by the powers was a sufficient guaranty, she said. In the mean time the Russians stick to Constantinople and the British fleet does not move. If England moves she will probably have to make the possession of Egypt and Crete, and some place commanding the Dardanelles, her objective points. Gen. Ignatieff is operating upon Austria, but with what results is not known.

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